4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

524 *Games.*—They play a kind of *bau* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

727 Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

262 *Food, etc.*—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them fierce in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the [272 826] milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balearica gibbericeps*) is never killed or eaten by these people.

752 757 *Medicine, etc.*—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for ulcers and for purging, but not for diarrhœa. They also have medicine to avert [164] a threatened miscarriage. They profess to have a certain antidote for snake poison.[1] Venereal disease is practically unknown among the Ja-Luo.

789 Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called *Ochola*.

728 *Peace ceremonies.*—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representative of each side takes out a piece and gives it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to sweep up the cattle boma; this will be accepted as a sign of submission.

231 *Killing animals for food.*—They kill oxen by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

428 768 *Succession customs, etc.*—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brother. The brother of the deceased takes the wives, but the eldest son will probably take the youngest wife of his deceased father.

[1] After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Rendle, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Phytolacca Abyssinica*, is used internally, an infusion being made from the leaves. The other plant, *Ipomea palmata*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

They suffer not infrequently from pneumonia and other affections of the lungs, and their remedy for these maladies is to pierce a hole in the chest, and even to cut out a small piece of the inflamed lung. They have an antidote for snake poison; *remedies* for diarrhœa, constipation, ulcers; salves for wounds; and even drugs which are taken to avert threatened miscarriage. Venereal disease is practically unknown amongst this people, which, although so indifferent to nudity, is yet too moral to permit sexual intercourse with strangers.

Men and women have the same names. But in many instances,

436. THE GAME OF "BAO," PLAYED ALL OVER EAST CENTRAL AFRICA. (THE PLAYERS HERE ARE YAO SOLDIERS FROM BRITISH CENTRAL AFRICA)

whereas the root of the name is the same, it is preceded by the vowel "O" in the case of a man, and "A" in the case of a woman. For instance, "Opio" is a male name, and "Apio" is a female name.

The games they play are few. There is the well-nigh universal game of little compartments in which seeds or pebbles are put. Boys and young men sometimes play a kind of hockey, knocking about a wooden ball.

After the return from a warlike expedition two out of every three cattle go to the chief, who divides his share with his brothers, and also gives a special reward of cattle to any man who has particularly distinguished himself in war. To this hero a wife is often given for payment.

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

856 constant help from the mother, the nurse, and other members of the family, the child is able to sit up without support.

[854] The practice of straddling the child on the hip begins during the sixth month. From this period there is a rapid development of its manipulative skill. Between the seventh and eighth months the child begins to crawl about on the floor, and will crawl away from wherever it is seated. As the child's manipulative skill develops he begins to pick up things that attract the eyes, often knocking them down repeatedly. The mouth is also used in testing the properties of articles. There is thus some difficulty in preventing the child from putting dirty things into its mouth.

If a child is not watched it may eat a large quantity of soil, a practice facilitated by its surroundings, the floor and ground in front of the house being bare earth. It is [164] therefore not surprising that children of this age frequently suffer from serious stomach trouble. Even before [854] the children begin to sit up, the nurses, who themselves [857] are only between six and eleven years old, do not effectively prevent them from touching dirty things, because they are sometimes tempted to run away to play, leaving the babies to look after themselves.

856 A child is persuaded to walk by holding its hands and 868 helping it along. In this process the older person repeats the words 'Taa, taa,' in a monotone. The practice is continued daily until the child is able to walk; but as soon as it can support itself on its feet the mother or nurse may move away a short distance and try to induce it to come nearer. Every member of the family takes a great interest in all this and loses no opportunity to help the child.

According to my observations, cooing and the earliest symptoms of speech begin to come into evidence in the

20:Ominde I-5 (ca. 1948) 1952
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856 not begin to speak until after two years, when they are
868 barely able to construct short simple sentences.

Discipline

861 Formal training in discipline begins as early as the
855 seventh month, at the time when the child may put some dirty object to its lips. Thus a mother, finding her child with soil in its mouth, may slap it gently as she removes the soil, or the hands of the child may be tapped with anything convenient. A child crawling towards the fire would be immediately pulled away, and sometimes it might be frightened with the glowing end of a burning twig in order to impress the danger upon its mind.

856 It is never certain when a child is first going to walk,
● 164 for the conditions under which children are brought up are such that it is impossible for them to escape being seriously ill at one time or another. Hence the period is largely determined by the health of the child. The average time ranges from eleven to fourteen months. A child who develops very rapidly through the early stages causes its parents much worry, for it is believed that a fast-growing child never survives.

855 *Effects of the child's emotions.* The mother's attitude to-
[844] wards the emotions of the child is based on the deep impression left on her mind by the strain of the birth. Thus, I have come across women who told me quite convincingly that whenever they heard one of their children cry out vigorously they again felt the pain they had experienced during its birth. A mother tolerates the emotional outbursts of her child not only because she loves it but even more because she struggled to bear it. This seems to be the real cause of the so-called humanity of women towards children in contrast with the indifference sometimes shown by men. Instead of setting the